578 against Kar for it. Kumb had also accused Kar of 'making poison' against
754 War and Sewingay. Then he remembered that Kumb had asked him for a half cigarette, and when he had given it to him, he had not smoked it, but only pretended to. He had probably kept it to use for 'poison.' Kar went on to say that when Kumb came back from the bush, they should settle the matter which had occurred similarly before. He would move up here and build his house near Wof's; he was not going to live near Kumb after this.

648 January 23, 1937. Amas came in this morning and said that Mundik had brought
464 all his stuff (the knives, axes, etc., with which he had been bought by Bob). Mundik had left them at Kamb's house and run back just out of sight up the road. I called out for him to come, that I was not angry with him, and he finally came up rather reluctantly. He was quite worried and scared. Amas explained that Mundik had eaten a pig at Urambauj and had gone crazy because of it. A group of children were all angry with him and yelled at him. He did not answer back, but just looked glum and worried.

443 I passed the market between Tangwishamp and Weynabunkura which is on the little spur which sticks out toward Tangwishamp. The trade has shifted from shells to iron beads, etc. for betel nuts and coconuts.

123 January 28, 1937. Today Owiyap told me that Kar's sister had returned
114 home from Tangwishamp where she had heard that if we hadn't left at dawn, they would have killed us. I asked Kar that night if he had heard the talk, and he denied it.

763 January 29, 1937. The large drums were beating this morning, and I asked
202 Owiyap what it was. He said that they were talking to Tangwishamp to come
[534] and have a talk. Sortly thereafter, Kis came up, and I asked him. He said no, that a 'lapun meri' was dying and they were calling her relatives

back from the bush. The drums went again this afternoon, and it was pretty well authenticated to be an old woman from Wenya, whose grandchildren were being called from working in a garden over on the edge of Ambunti mountain.

January 30, 1937. Last night I heard talking for quite a while in a loud voice. At first I could hear no responses, but finally I heard a woman answering angrily. After fifteen minutes of this the woman began wailing. Then she spoke a half a dozen words very quickly and then "O - O" on a low tone, and finally repeated it. All this was kept up for five minutes when she burst into actual sobbing. Wof was talking in a loud voice all the time.

This morning Owiyap said that Wof's wife had complained that she did not have enough food to eat and Wof was tired of her complaining (the day before yesterday I stopped in and Kaya had what looked like a sprained ankle which had been cut with a razor according to native medical theory.) Her temples had also been cut. She held her foot up for me and moaned how much it pained. Owiyap and Mar who were with me were very anxious for me to leave; they would not talk about it, so I was not able to find out much. The incident of last night had something to do with this, but again Owiyap was loath to talk.

January 29, 1937. Afalowanj came and sold me a carved wooden figure. I paid him with a pair of scissors. He pretended to cut off his penis with it and evoked a laugh from all those present.

January 30, 1937. I got a letter from Eve today saying that he had arrived safely, so the rumor was false. I told Owiyap and Mey this and asked them if they had actually heard that the Tangwishamps wanted to kill us, and they now admitted that they hadn't, although before they swore that they had.

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825 Spirit beliefs. Pigs, birds, dogs, opossum, mosquitoes, or anything that walks, flies and breathes, are believed to have ghosts (gambs); Gambs have hearts (mapuk) the same as living men and animals, but in the dead the mapuk is located in the throat as in a sleeping man. Here it keeps on beating.

Gambs go about in this way with all the organs of the human being, but do not eat food.

When a man is out hunting pig at night he may see a ghost. The gambs [763] are cowardly by nature. If they meet a strong man they run away; it is only people who are about to die who are surrounded by them. Men who die violently, as in an intertribal fight, see no gambs before they are killed.